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A
DEFENCE
OF THE

Lay-Man's Vindication, &c.

CONTAINING,

- I. A full Answer to what is offer'd against it in a late Pamphlet, entituled, *A Defence of the Vindication of Presbyterian Ordination, &c.*
- II. An Answer to what Mr. *Shaw* offers against it in his *Appendix*, as far as the Divine Right of Episcopacy or Validity of Presbyterian Ordination are concerned.
- III. A Proof of the Invalidity of Presbyterian Ordination; which may serve for an Answer to all they have offer'd on that Head. And, Lastly, Some Reflexions on the whole Controversy, with an Application to those Gentlemen, Mr. *Tong*, Mr. *Robinson*, Dr. *Oldfield*, and the Reader.

By a *Lay-Man.* K

Atque hæc est vera dementia, non cogitare, nec scire, quod mendacia non diu fallant. S. Cypr. Epist. 59. Edit. Oxon.

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READER,



HO' I shall make no Excuse for publishing what follows, because I think it my Duty to do so, in Justice to myself, my Reader and Saviour; yet I cannot but be concern'd, that my Adversaries Arguments are such, that they can neither be neglected without Injury to the Weaker, nor answered without seeming tedious and trifling to the more Judicious Reader. However, I have made my Answers to them as short as possible, and the rest as useful as it is in my Power to do. And as I am fully convinc'd of the Divine Right of Episcopacy, and Nullity of Presbyterian Ordination, so, as long as there are any Hopes of my doing the least Service to the Publick, whatever the Consequence to me may be, I will never cease to write for the former, and against the latter, whilst I have Eyes to see, a Hand to write, or a Head to think.

Derby, S. Barnabas
Day, 1716.

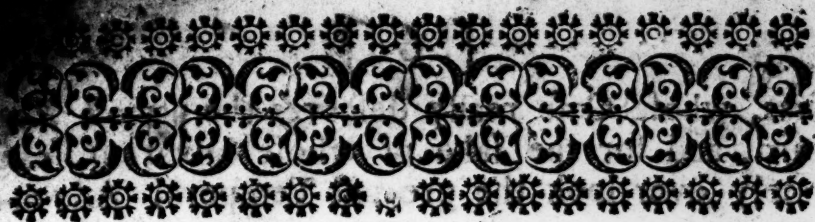
The Books chiefly referred to in
Treatise, are,

- I. *THE Validity of Baptism administred by Dissenting Ministers, and the Unreasonableness of refusing Burial to Children so baptiz'd.* 1713. P. 22. By Mr. Shaw.
- II. *A Defence of it, with much the same Title.* 1714. P. 119.
- III. *Reflexions on the Lay-Man's Vindication of his Answers; being an Appendix.* 1715. P. 22.
- IV. *A Vindication of Presbyterian Ordination from Scripture and Antiquity, the Judgment of the Reformed Churches, and particularly of the Church of England.* Printed 1714. P. 72.
- V. *A Defence of the Vindication of Presbyterian Ordination, &c.* Lond. 1716. P. 88. Of which 24 relate to the Author of this.

- I. *An Answer to a late Pamphlet, entituled, The Validity of Baptism administer'd by Dissenting Ministers. In which what that Author hath offer'd is fully consider'd and refuted; and some Propositions are laid down, from which both the Invalidity of Lay-Baptisms and Presbyterian Ordinations may be fairly inferred.* 1713. P. 28. Price Three Pence.
- II. *A Vindication of an Answer, &c. Wherein is shew'd, from Mr. Shaw's own Words, that he hath not prov'd the Validity of Baptism administer'd by Dissenting Ministers.* 1714. P. 28. Price Four Pence.
- III. *Much ado about Nothing; or, Observations on Mr. Shaw's Reflexions on the Lay-Man's Vindication of his Answer. Which may serve for an Answer to all Mr. Shaw has offer'd for the Validity of Baptism administred by Dissenting Ministers.* 1715. P. 4. Price One Penny.
- IV. *English Popery unmask'd; or, a short Vindication of the Church of England from the Imputation of Popery; with a brief Detection of Popish Tenets, held by the Presbyterians.* 1715. P. 8. Price Two Pence. These four by a Lay-Man.

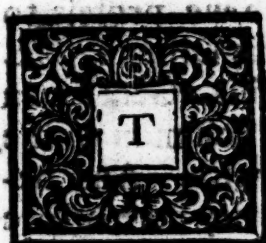
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A DE-



A
D E F E N C E
O F T H E

Lay-Man's Vindication, &c.



THESE Gentlemen tell their Readers *, they could see Nothing in my Reflexions worth a Reply; and I think I might, at least with as much Justice, say the same of their respective Performances: However, I shall willingly reply to their Arguments; especially, since Mr. *Shaw's* are recommended to the Reader by three such eminent Teachers; and consequently, are likely to have the greater Influence on some well-meaning Per-

* *Append. P. 8. See p. 5*

sons,

sons, whose Case really deserves the utmost Regard, and for the sake of whose Salvation I can freely over-look the greatest Temporal Advantage.

And, I hope, the Reader will be so far from being prejudic'd to my Disadvantage, on Account of my Youth, that he will rather thence draw an Argument for the Goodness of my Cause, since that must certainly be very clear, which a *Youngster* is able to defend against the united Force of these celebrated, and it must be confess'd *much older* Dissenting Teachers.

I come now to their Arguments, which I shall consider in the Order they lie in, in the *Defence*, taking in what Mr. *Shaw* offers, as it naturally falls in with the same here; tho' I cannot but think him answerable too for what my other Adversary advances, since to *publish or suppress it, was left to his Choice.* *

Now I had from this Author's 26th Page infer'd, that he seem'd to give up Antiquity to us: To which he replies; † 'Every Reader will observe, that the Arguments which we profess to lay the greatest Stress upon in this Dispute, viz. those drawn from Scripture, this Gentleman (but he is not singular in that, it is common to the Party) has no Mind to meddle with. And because we prefer Scripture Authority here before any other, he inferrs, that we seem to give up Antiquity to them, *Pag. 19.* Adding these Words: *For as for his Pretence, that the Church of Rome might corrupt the Ancient Writers, a Deist will tell him the same of the New Testament.* Observe how he talks, as if the *Papists* corrupting

* *Defence*, P. 5. † *Defence*, Pag. 5, 6.

the ancient Writers, were only a Pretence of mine: Whereas Bishop *Usher* and several other learned Men have proved the Truth of this, beyond Contradiction, in a great many Instances.

Now to this I answer,

I. My Design was not to answer every thing in the Vindication, but by *some short Reflexions* (which naturally fell in with what I was then on) to shew how ignorant in Antiquity this *Learned Man* was: What he offers from Scripture is consider'd by another Hand; * which was a good Reason for my Silence on that Head, and will answer all this Author and Mr. *Shaw* † say on this Point. *It was not my Province.*

II. Here is a gross Misrepresentation: For he says, *I inferr their granting Antiquity to us, because they preferr Scripture Authority before any other; whereas, it is plain I inferr'd it, because, when he himself brings in his Adversaries saying, ** That Antiquity is altogether against them; his only Reply is, That the Papists might corrupt the Ancient Writers; and I again say, A Deist will tell him the same of the New Testament.*

III. A second Misrepresentation is, his pretending that I denied that ever the *Papists* corrupted any of the Fathers; whereas I said no such thing; but argued against his pretending, that they, from the Power they had over the greater Part of the Christian World, might, he never said had corrupted them: And I again answer, 'A Deist will tell him the same of the *New Testament*, and that whatever he

* See *The Divine Right of Episcopacy asserted, in three Sermons, &c.* By Samuel Sturges, A. M. Prebendary of Litchfield, &c.

† Appendix, Pag. 8, 9.

** Vindication, P. 26.

' can offer for the *New Testament*, may be easily applied to the ancient Writers.' And these two may satisfy Mr. *Sham*, why I was silent as to Scripture, and reconcile what he thinks an Inconsistency, since as to Lay-Baptism I prov'd the Invalidity of it from Scripture and Reason; as to Episcopacy I only was concern'd in Antiquity, though I never rejected Scripture, as he falsely asserts, Page 11. of his *Appendix*.

IV. Granting Spurious Pieces have been ascrib'd to the Fathers, and Genuine ones corrupted, Hereticks have done the same to the Apostles, and by the *New Testament*. Consequently, according to these Gentlemen's Way of Reasoning, * *The † Scriptures are false*, (or at least we cannot be sure they are true.) And would not these be *Excellent Defenders of the Cause of Christianity*, who (if they are not *Deists* in Reality) lay down Arguments, which, if admitted, would destroy all Revealed Religion. And 'tis well if their Schism does not at last end in *Deism*, as that of the *Montanists* did in *Mahometanism* or *Atheism***: For these made greater Pretences to *Holiness* and *Reformation*, and at first gave as good or better Proof of their being Orthodox in the Faith than the Dissenters generally do, since we know very little of what they believe, tho' we hear so much of what they do not; they generally valuing themselves more on being *Protestants* than *Christians*, on being thought Enemies to Popery than Friends to Christianity; so making *Protestants* odious, by re-

* *Vindication*, Pag. 26.

† *Appendix*, Pag. 14.

** *An Historical Account of Montanism*, Pag. 82, 320, 339. in a Book, entituled, *The Spirit of Enthusiasm exorcised*. Lond. 1709.

representing them as the *best*, who believe the least
 that the *Papists* do; in which Sense of the Word,
Deist is a much better *Protestant* than a *Christian*,
 and an *Atheist* the best *Protestant* in the World.

But, Thanks be to GOD, the *Authority* of the
Scripture, and *Genuineness* of the *Fathers* is so well
 establish'd, that we neither need fear the *Wit* of
 the *Deist*, the *Learning* of the *Papist*, or impotent
Malice of the *Dissenter*.

Tho' I cannot but with the last of the Three
 you'd seriously consider the Words of the Histo-
 rian concerning the *Montanists*, viz. * ' They
 proceeded from one Degree to another, never
 stopping, or knowing where to stop, while they
 wandered from the Unity of Christ's Body, and
 refus'd to return being invited. '

But here I cannot but take Notice of Mr. *Shaw's*
 calling Dr. *Brett's Review* of the *Lutheran Principles*,
 a † *Book of a very malignant Tendency*, though
 wrote in Defence of the Church of *England*, and
 to guard us against the *Lutherans* pernicious Er-
 rors; such as I hope even Mr. *Shaw* will own their
 denying || the Divine Authority of a great Part of
 the *New Testament* is. For God's Sake, Mr. *Shaw*,
 let not your Fury for a Party make you sacrifice
 your Bible to it. Consider, tho' we have a King
 from a *Lutheran* Country, we are oblig'd to with-
 stand *Lutheran*, as well as *Popish Errors*; and the
 more so, because several of the *Lutheran* are *Po-
 pish Errors*.

I come now to consider what is offer'd to my
 Arguments, to prove that *Episcopacy* in the third
 Century was not *Parochial*, and that *κατοικία* meant

Ibid. pag. 244.

† Append. pag. 15.

Vid. *Chevnicii Exam. Conc. Trident.* pag. 55, 56.

the same with the Ancients, as Diocese does now
 For Answer to which, this Author desires * m
 to answer Mr. Boyse; Mr. Shaw refers likewise to
 two Books, and then says, † 'Tis evident that the
ancient Episcopacy was only Parochial, (which con-
futes our Author's Assertion, p. 12.) Just such
 Confutation, as (to use his Words) *Bellarmino*
thou'lyest. Indeed, Gentlemen, the Members
 of the Church of *England* don't use to be sa-
 tisfy'd with such *Popish* Answering, whatever the
Dissenters may be, (who are much nearer *Pope*
 both in Principles || and Practice, than some of them
 may imagine) but 'tis a Sign you have nothing to
 say for yourselves, when you use such pitiful Stuff
 which wou'd serve a *Papist*, *Jew*, or *Mahometan*
 as well as you. Since they can refer to Authors as
 well as you, and your Party has been as fully an-
 swer'd in this Point, as they have ever been. See
Dr. Maurice on this Subject. Mr. Bennet's Answer
to Mr. Shepherd's Considerations. Mr. Bingham's
Antiquities, Vol. III. Book IX. Chap. 2. I hope
 these References will pass for sufficient Answer
 to their References; and when they offer any
 Thing against what I have advanc'd, it will be time
 enough to consider their Arguments.

As for my Quotation from the *Vindication of the*
Principles of the Cyprianic Age, viz. 'That no Ar-
ticle of the Christian Faith was more unanimously
' more incontestedly, more universally receiv'd
' than the Divine Right of Episcopacy, &c.'
 brought it (as this Author says) to inform the
 (and the Reader) what the third Century thought
 of Episcopacy; but as what I asserted, and chal-

* *Defence, pag. 6.*

† *Append. pag. 13.*

|| *See English Popery unmask'd, &c.*

now * them to disprove, tho' in the Words of
 * in that *Learned Scotchman*; to which they offer not
 the Word in Answer, tho' they both had asserted
 exactly the contrary, † only rail at that excel-
 lent Author. Now this, I believe, will justify my
 conduct in this Particular; for tho' I was sensible,
 books had been wrote against that Author, I knew
 there never was an Answer to him, tho' if there
 had been five hundred, I had no Obligation on me
 to take any Notice of them, since I only gave my
 Opinion in his Words, brought none of his Argu-
 ments to support my Opinion: However, if either
 of these Gentlemen can bring any Thing from their
 Files, their *Jamesons*, their *Lawders*, or *Boyses*,
 that will confute what that Author and I assert, let
 them produce it. Nay, I allow them the Assistance
 of all their Learned Friends, (if they have any such)
 and here promise to answer their Arguments, or
 submit to the Force of them; for I have no Interest
 to byass me to any Party, nor am of any Party far-
 ther than it holds Truth; I write to convince
 others, because I think them in the wrong, and am
 as willing to be convinc'd by others where I am so;
 and shall esteem the latter so much more than the
 former, by how much more my own Salvation is
 of greater Importance to me, than that of others;
 and tho' I shou'd neither be *asham'd* to ask, nor
 blush to own my Friends Assistance in order to pro-
 mote Truth; yet my Adversaries have hitherto
 argued so weakly, that I have yet had none; and
 their Cause is really so bad, that I believe I shall
 never want any: But what can excuse this Author
 for twice practising * what he wou'd make me
 faulty for, I shall leave him to find out.

* My Vind. pag. 12. † Mr. Shaw, pag. 117. This
 Author, pag. 59. * Defence, pag. 15, 19.

Pag. 7, 10. this Author endeavours to clear himself from the Imputation of being ignorant of the Opinion of the most Eminent Defenders of their own Cause; and how well he has done it, I shall leave the Reader to judge, after seeing this Matter set in a clear Light.

Mr. *Cantrel* says, p. 34. the greatest Advocate for Presbyterian Government do allow that about the Year of our Lord 140, Bishops were settled all over the Christian World.

Mr. *Shaw* says this is false, p. 117.

This Author owns it to be true. *

I proved it to be true, *Vindication*, p. 14.

Mr. *Cantrel* says, *Calvin* approv'd of, and applauded such an Episcopacy as ours is, p. 43.

This Author denies it. †

Pag. 7, 8. of his *Defence*, he owns it.

I brought *Calvin's* Words to prove it, *Vindication*, p. 14.

But now, pag. 10. he pretends Mr. *Cantrel* brought in *Calvin* as *Patronizing the Divine Right of Diocesan Episcopacy, and Nullity of Presbyterian Ordination.*

Ans. Mr. *Cantrel* brought in *Calvin* as pleading for the Government of the Church of *England*. Consequently,

If the Church of *England* then held the Divine Right of *Episcopacy*, and Nullity of *Presbyterian Ordination*; She chang'd not to that in *Archbishop Laud's* Time, and then all his Reflexions on that great Prelate ** are false and scandalous; and his and Mr. *Shaw's* two Pamphlets to prove the Validity of *Presbyterian Ordination* from the Opinion

* *Defence*, p. 8.

Vind. p. 34, 35.

† Pag. 63.

** *Defence*, p. 9, 20.

of the Church of *England*, are absurd and ridiculous.

But if the Church of *England* then held the Validity of Presbyterian Ordination, and not the Divine Right of Episcopacy, then his Reflexions on Mr. *Cantrel* are false and scandalous, *Utrum Horum*. But in truth, both the Reflexions on Archbishop *Land*, and Mr. *Cantrel*, may be justly esteemed so, having no other Foundation but Ignorance and Malice. Again,

Mr. *Cantrel* and I asserted, that the Foreign Reformed Protestants highly approv'd of Episcopacy.

This Author denies it in his *Vindication*, p. 63.

Partly owns it, dares not deny it, *Def.* p. 8.

Mr. *Shaw* says 'tis false, p. 117. notoriously false, *Append.* p. 12.

Pag. 14, 15. I brought *Calvin* and *Salmasius* to prove it, and refer'd to Books, where many Testimonies are collected.

And now let the Reader see with his own Eyes, whether their Understanding, or Honesty, or both, might not justly be question'd; I profess I never saw any Thing equal to their Ignorance or Baseness, but the Assurance with which they endeavour to excuse it; and to speak plainly, their Principles are so *Popish*, and their Practice so *Jesuitical*, that had they a little more Learning and Wit, I shou'd suspect them for *Popish* Priests in Disguise, it not being unusual for such to preach in a *Puritan* Dress; as the Archbishop of *Canterbury* told King *George* they did in the Civil War; his Words are, * 'The (*Popish*) Priests then preach'd in a *Puritan* Dress, rail'd at *Episcopacy*, defended the

* *Sermon before the King on the last 30th of January*, p. 26.

' Covenant, and had their *Licences* and *Indulgences* granted them so to do.'

If any desire farther Satisfaction as to the *Foreign* Protestants approving of *Episcopacy*, they may meet with it in the Books here referred to.

Dr. Wells's *Testimonies*, &c. Chap. 7. *Vindication of the Principles of the Cyprianic Age*, Chap. 3. *Stillington's Unreasonableness of Separation*, p. 395, &c. *Clarorum virorum Epistola*, Edit. à Colomesio, Lond. 1694. Ep. 15. *Calv. Instit.* Lib IV. c. 4. § IV. *Beza de Divers. Grad. Cont.* Sarav. *Bancroft's Survey*, Chap. 8.

I come now to the Fathers; and first for *Ignatius*. Now concerning him, I charged this Author,

1. With giving partial Quotations from *Ignatius*.
2. With not having seen his *Epistles*.
3. With being grossly inconsistent about them.

He owns the first, p. 12. Dares not deny the second, p. 11. And I shall prove the third, by putting his Sense in opposite Columns.

† Pag. 30, 31. He quotes most of *Ignatius's* *Epistles* as genuine.

† Pag. 34. He says, --- Several of them were prov'd spurious, and most of the rest of them miserably corrupted. See much the same, p. 56.

Now whether here be not an Inconsistency, I shall leave the Reader to judge; but whether it was occasioned by *Folly* or *Design*, I shall leave him to determine; I was willing to impute it to the former, but if he will impute it to the latter, I shall not contend much about it; that it must

be occasioned by one of them, I am certain; for as for his Pretence, p. 11. *Defence*, that he might quote *Ignatius* as *Argumentum ad Hominem*; 'tis true he might, and as true that he did not, and if he knows not the Difference betwixt these two, I am sure he *converses with his old Master Lilly* to very little Purpose; but if he knows this, his Excuse for his Ignorance makes him liable to a much worse Charge than that of Ignorance itself; as well as his Shuffling about *Ignatius* really does. But I shall no longer insist on *Ignatius*, than just to shew that the Words I quoted from him, prove that Presbyters were subject to Bishops, which this Author denies they do. Since I find him grossly ignorant both of the Epistles themselves, and the different Editions of them; and tho' he dare not deny them to be genuine, resolv'd not to own them to be so, it being exactly as Mr. Dodwell said, viz. 'Because *Ignatius* is decretory against the *Presbyterians*, therefore the *Presbyterians* are constantly Enemies to him.'

Part of the Words I quoted, and which I believe sufficient, were, * 'All follow the Bishop as *Jesus Christ* does the Father, and the College of Presbyters as the Apostles, and reverence the Deacons as the Commandment of G O D. Let no Man do any Thing which concerns the Church, without the Bishop ----- without the Bishop, it is neither lawful to baptize, nor to celebrate the Feast of Charity. But that which he approves, is well pleasing to G O D.'

Now hence it plainly appears, that Bishops were superiour to Presbyters, and Presbyters sub-

* *Ad Smyrn.* § VIII.

ject to their Bishop, since what he did was Valid without them, but nothing done by others Lawful, except it was done by his Authority and Consent.

But I shall here beg Leave to repeat my former Words, * viz. 'Ignatius's Epistles are genuine, he all along distinguishes the three Orders of Bishops, Priests, and Deacons; and lived, and conversed with the Apostles, so that he could not be ignorant what Government it was they instituted.' And let this Author deny this if he dares, and disprove it if he can. Pag. 12, 13. he denies not, that the Piece he quoted as S. Ambrose's is spurious, but says, 'Tis all a Case whoever was the Author, as to what he brought it for; and seems angry this should be imputed to his Ignorance. Sir, if you had rather have your Honesty than Understanding question'd, I shall neither envy nor imitate your Conduct, and one or the other must be; for, whatever you pretend, 'tis no small Crime to impose spurious Pieces on the Reader under the Cover of celebrated Names; since the Unwary are oft by such Appearances misled to their Destruction, for which those who give the Occasion must expect severely to answer; and by the by, this is the common Trick of the Jesuites, by which they draw some to, and confirm others in their Communion.

And so I come to S. Jerome, and shall first repeat what I said before, and then vindicate it from what these Gentlemen offer against it. My Words were,

* My Vind. pag. 20.

Vind. P. 20. ' I come now to their Favourite S. *Jerome*, and of him I think fit to observe,

' *First*, That in his greatest Heat against Bishops, he allows that they *have* the sole Power of Ordination * ; and this is granted by my Adversary †. Therefore, according to S. *Jerome*, Presbyterian Ordinations are not valid.

' *Secondly*, S. *Jerome* generally distinguishes the three Orders as we do, and says Bishops || succeed in the Place of the Apostles.

' *Thirdly*, S. *Jerome* makes Episcopacy as ancient as the Apostles; for he tells us, ¶ that when by the *Instinct* of the Devil Schisms began, and they said, *I am of Paul, I of Apollos, and I of Cephas*; It was decreed all the World over, that a Bishop should be set over Presbyters to govern the Church, and prevent Schisms. Now 'tis plain these Schisms were those mentioned in the first of *Corinthians*, first Chapter, which sufficiently shews the Antiquity of Episcopacy.

' *Fourthly*, S. *Jerome* gives the Bishop alone the Power of *Confirming*; but his Words being very remarkable, I shall lay them before the Reader, and then make some Reflexions on them. In his Dialogue against the *Luciferians*, he brings in his Disputants, arguing in this manner.. * *Lucif. Don't you know it to be the Custom of the Churches to lay Hands on Persons baptiz'd, and so invoke the Holy*

* *Tom. 2. ad Evagrium.* † *Vind. P. 63.* || *Ad Mar-
linum adversus Montanum. Tom. 2. Fol. 58. Comment. in
zek. Tom. 5. Cap. 34. Lib. 11. Fol. 236. &c. passim.*

¶ *Tom. 9. Fol. 120. in Titum. Vid Pearsonii Diff. s. de suc-
sione primorum Romæ Episcoporum in genere. Cap. 9 § 12.
85, 88.*

* *Lucif. An nescis etiam Ecclesiarum hunc esse morem, ut bap-
tatis postea manus imponantur, & ita invocetur spiritus sanctus?*

Spirit? Do you ask where 'tis written? In the Acts
 of the Apostles. But if there was no Scripture Au-
 thority for it, yet the Consent of the whole World in
 this Matter would have the Force of a Precept. (For
 there are many other things observ'd in the
 Church by Tradition, which have obtain'd the
 Force of the written Word, such as the Trine
 Immersion in Baptism, &c.) *Orthod. I don't de-*
ny it to be the Churches Practice, for Bishops to go
and lay Hands; and invoke the Holy Ghost, on
Persons baptiz'd by Presbyters and Deacons in far di-
stant Towns.

Now hence 'tis easy to infer,
 First, That S. Jerome thought Confirmation to be
 of Divine Institution.

Secondly, That it was practis'd by the whole World

Thirdly, That Bishops alone had the Power to
 confirm; and this is irrefragably prov'd by his not
 allowing Presbyters or Deacons to confirm in Ca-
 ses of Necessity, as 'tis plain he does not from
 what follows in this Dialogue.

Fourthly, Here is a full Proof that Episcopacy
 was not Parochial, since the Bishop visited far di-
 stant Towns in order to confirm. And,

Lastly, The Divine Institution of Episcopacy
 may, I think, hence be fairly inferred; for if Con-

Exigis ubi scriptum sit? In actibus Apostolorum. Etiam si scrip-
tura auctoritas non subesset, totius orbis in hanc partem consensu
instar praecepti obtineret. (Nam & multa alia quae per traditionem
in ecclesiis observantur, auctoritatem sibi scriptae legis usurpaverunt
velut in lavacro ter caput mergitare, &c.) — Orthod. No-
quidem abnuo hanc esse ecclesiarum consuetudinem, ut ad eos qui
longè in minoribus urbibus per Presbyteros & Diaconos baptizati
sunt, Episcopus ad invocationem sancti spiritus manum impositura
excurrat. Dialog. advers. Lucifer. Tom. 2. Fol. 50. Editio
Paris.

firmation

firmation was of Divine Right, and practis'd by the whole World, and none could confirm but Bishops, as S. Jerome tells us, then there must always have been Bishops, superiour to Presbyters, endowed with the the Power of *Confirming*.

I come now to consider what these Gentlemen offer against my Arguments: And on my first Observation this Author hath these Words.

P. 13. ' Now you will see the downright Falsty of this Assertion, by but reading over my Words here referr'd to, which are these. Even *Jerom*, who liv'd in the Fourth Century, was one of those quick-sighted *Presbyterians*, who prov'd from S. *Paul's* Writings, the Original Parity and Identity of Bishop and Presbyter. I know some have objected against this, that Passage of S. *Jerome*, *Quid enim facit Episcopus, quod non etiam faciat Presbyter, exceptâ Ordinatione*. What does a Bishop, that a Presbyter may not do also, except Ordination? I answer, *Jerome* must be here understood to speak according to the Custom of the Church in his Days, and for some time before; but to understand him as if he meant that Ordination does not belong to the Presbyter's Office, wou'd be to make him contradict all the Argument and Proofs he had offer'd for the Original Parity of Bishop and Presbyter.

Now here I cannot but observe that this Author has chang'd his own Words from — *Jerome* must here be understood to speak with respect to the Custom of the Church in his Days, and for some time before — to he speaks — according to the Custom of the Church in his Days. &c. which quite alters the Case,; for these two are as different, as the Saying this Nation believes such a Man to be its lawful King,

and they speak of him as King, according to the Custom of the Times; Is this fair Dealing?

And now in Answer to his Argument, I say, that both S. Jerome allows Bishops have the sole Power of Ordination, and that this Author granted, he did so. For,

1st, S. Jerome expressly excludes Presbyters from Ordaining: His Words (as above-cited) are, *What does a Bishop that a Presbyter may not do, except Ordination?* Now what Words could more fully shew that Presbyters have not Power, and that Bishops have the sole Power to ordain; I think 'tis scarce possible to conceive.

2dly, This Author owned these Words * were to be understood of Jerome's Days, and for some time before, which is more than I charg'd him with; since I only said that Jerome allow'd, and he granted, that Bishops have the sole Power of Ordination: (I said not always had.) And that therefore, according to S. Jerome, Presbyterian Ordinations are not Valid.

I might enlarge on this Matter; but I think what is said sufficient Answer to his Argument; and therefore proceed to what he offers on my second Observation.

Now he denies it not to be true; but says, † I say, that S. Jerome, and several other Fathers, say, that Presbyters succeed in the Place of the Apostles; and therefore, since they spoke the same thing, sometimes of Bishops, and sometimes of Presbyters, they took 'em not to be distinct, but one and the same Order.

* Vind. P. 63. † Def. P. 14.

To which I answer,

1. Your Knowledge is so little, and your Credit so small, that we expect Proof of what you assert, before we believe you: And pray let your Proof be such, that Bishops are not there said to succeed some superiour to the Apostles, where Presbyters are said to succeed the Apostles; or else, it will be as impertinent and ridiculous as the Bringing in *Pendle-Hill* and *Allhallows-Steeple* was. *Pag. 10.*

2. The Argument here offered for the Parity of Bishops and Presbyters (tho' 'tis what the Dissenters lay the greatest Stress on) is absurd and ridiculous; as the Reader will see, when it is applied in another Instance, tho' in this Author's Words, *mutatis mutandis.*

Several Men say God is a Spirit.

Several Men say an Angel is a Spirit.

Therefore since they speak the same thing, sometimes of God, and sometimes of an Angel, they take them not to be distinct, but one and the same Being.

And now if I have done his Argument any Wrong, let him fetch another Sentence from *Lilly* against me; but if I have represented it right, how much the more Rational and Just his Arguing is than mine, let the Reader be Judge.

And here I have a fair Opportunity to observe how fallacious it is to argue from an Agreement in some Respects, to an Agreement in all; from the Applying the same Word sometimes to the same Persons, to an Equality of those Persons in all Respects; and yet on this sandy Foundation most of the *Presbyterian* Arguments, to prove the Validity of their Ordinations are built.

In Answer to my third Observation, he pretends *S. Jerome* here only alludes to the *Schismatical Language* of the *Corinthians*.

To

To which I answer,

1. This Argument is taken from *Blondel*, and answered in the Place I referr'd to *: But this was not worth this Author's Notice, tho' he often quotes the same Learned Author on other Accounts. But,

2. *S. Jerome's* Words shew he meant the Schism at *Corinth*; and that for these Reasons.

First, Because he says when Schisms began, and the || People said, *I am of Paul &c.* Episcopacy was establish'd. Now 'tis plain this was at *Corinth*, and as plain that *S. Jerome* does not allude to their Schismatical Language, there not being the least Grounds to think he does so, but much to the contrary. For,

Secondly, He says, *When they thought † those they baptiz'd their own, rather than Christ's, it was decreed all the World over, that one chosen from the Presbyters should be set over the rest, and take care of the Church.* Now, as there was no Schism after that of *Corinth*, on Account of the Persons so baptizing, to which *S. Jerome's* Words can be applied, nor no such Decree could be made after the Apostles; so consequently it must be the *Corinthians* *S. Jerome* means.

And this might be confirm'd by several other Arguments; but as this Author gives us no Reason for his Assertion, (when the Proof lies on his side) so I doubt not but what is already said will be thought a sufficient Answer to him.

* See this *Mark p. 17.* || *Tom. 9. Fol. 120. in Tit.*

† *Postquam vero unusquisque eos quos baptizaverat suos esse non Christi, in toto orbe decretum, ut unus de Presbyteris electus superponeretur ceteris, ad quem omnis Ecclesia cura pertineret. Vid. fol. 120. ib.*

They offer nothing farther against me till we come to the Fourth Inference: And here,

<p>Mr. <i>Shaw</i> says ' This ' is no manner of Proof ' at all that Episcopa- ' cy was not Parochial, ' since several Members ' (of one Parish) might ' be dispersed at several ' Miles Distance, <i>as some</i> ' of our large Parishes ' are.' . <i>Append. P. 14.</i></p>	<p>This Author owns it, to prove that Episco- pacy was not Parochial; but says, <i>Jerome</i> speaks of the Custom of the Church in his Days: And this is his An- swer to this and the fol- lowing Inference. <i>Def.</i> <i>Pag. 16.</i></p>
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Now here these Gentlemen contradict one another; consequently cannot be both in the right, tho' they may be both in the Wrong; and that they are so I shall now shew.

Tho' I cannot but first desire the Reader to consider the Greatness of Mr. *Shaw's* Sagacity, who has given his Approbation to a Book which contradicts his own, I could almost say, in every Particular; and hence he may easily form a Judgment of Mr. *Tong's*, Mr. *Robinson's*, and Mr. *Oldfield's* Learning, who would give so large an Encomium on the poor Performance of such a trifling Author. And now,

1st, I answer Mr. *Shaw*, that those the Bishop went to confirm were baptiz'd by others, Presbyters or Deacons, who took care of the Places assign'd by the Bishop, but yet could not confirm, tho' in Cases of Necessity; for this Power was reserv'd to the Bishop alone, and he us'd to go large Visitations to discharge this Duty,; and if any one can read that Dialogue, and think the Bishop had but one Parish under his Care, I am sure he must be strangely prejudic'd, or very weak, there being as full Proof that Episcopacy was not then

then *Parochial*, as any Man can reasonably desire. *

2dly, In Answer to this Author I say, that 'tis so evident that *S. Jerome* is here speaking of all the preceding Ages of the Church, as well as his own, that 'tis hence evident this Author has never seen *S. Jerome*; for *S. Jerome* says, † *there are many other things observ'd in the Church by Tradition, and, that if Confirmation had not been commanded in Scripture, the Practice of the whole World would have had the Force of a Precept.* What! wou'd *S. Jerome* say the Practice of his own Age would have had the Force of a *Divine Precept*? No, No! he all along argues from the Practice of the Church from the first Age down to his own, as any one may see in that Dialogue, or in the Words quoted in *P. 17*. But this Author would make *S. Jerome* as weak as himself, who knows not the Difference betwixt a *Minor* and *Consequence*, but denies the latter for the former in this very Page 16. But I could excuse or overlook his Want of *Grammar* Logick, and Learning, as I oft have done, could I meet with Charity, Candor, or Honesty, which I scarce ever have done.

I come now to the Proposition I laid down, and challenged them to disprove, telling them, it would be a *proper Occasion to shew their Skill in Antiquity*.

The Proposition is,

' We have the same (if not better) Evidence of
' Episcopacy's being the Government of the Church,
' ever since the Apostles, that we have for the Ca-
' non of the Scripture.

* See *Dial. advers. Lucifer*. Tom. 2. fol. 50.

† See this * *Mark*, P. 17.

Now,

Now this Author says, I took this *Verbatim* out of Dr. Monro's Enquiry, &c. Def. p. 16, 18. Mr. Shaw says, I borrow'd it from Mr. Dodwell, without the least Notice, Append. p. 12.

And I can tell them I took it from neither, tho' I believe they both asserted the same I have done, as many other Learned Men do; whence I hope the Reader will infer, that it is not so detestable a Proposition as these Gentlemen wou'd make it, which has had so great and good Men to defend it.

However, if I had taken it from either of those Authors, yet I brought no Arguments from them to prove what I asserted, and 'twas stealing Arguments I charged them with. Let us now see what these Gentlemen offer against it.

This Author * does nothing but rail at it, which is below my Notice. Mr. Shaw, after a great deal of rude Language, offers the following Argument.

† It will be impossible to prove the Divine Right of Episcopacy, till we have first prov'd the Canon of the Scriptures, from whence alone that Divine Right can be argued; and how then is it possible to have better Evidence, &c.

To which I answer,

1st, Mr. Shaw has left out the first Words of the Proposition, viz. *The same* — and then argues against it; and if Words may be left out at Pleasure, it wou'd be easy to make the Bible teach Atheism, for 'tis but dropping, *the Fool*

* Defence, p. 16, 18.

† Append. p. 14.

hath said in his Heart, and it will be, there is no GOD.

2dly, 'Tis not from *Scripture alone* that the Divine Right of Episcopacy is proved, since the Matter of Fact here proves the Right, and that is attested by the Practice of the Apostles, and the Universal Testimonies of all the Primitive Writers.

3dly, Episcopacy has the *same (if not better) Evidence* than the Canon of Scripture, since some Parts of the *New Testament* were doubted of by some, and deny'd by others, whereas Episcopacy was asserted by all.

And this I believe will be thought a sufficient Answer to his Argument, and therefore, tho' I cou'd easily enlarge, shall reserve other Reasons till another Occasion; only must desire these Gentlemen to distinguish betwixt *Authority* and *Evidence*; and then try if they can find more of the latter for the Canon of Scripture, than we have that *Episcopacy was the Government of the Church ever since the Apostles*.

The next Thing taken Notice of, is the Argument I borrowed from Dr. Wells. against the Validity of Presbyterian Ordination, which I shall here repeat and vindicate. My Words were,

* ' At the Reformation there were three distinct Orders, Bishops, Priests, and Deacons, (as there are in our Church) now the second Order, or Priests, had not then the Power of Ordaining; but our *Dissenting Teachers* have no

other Ordination but what they derive from those *Priests*, or *Presbyters* of the second Order, who had not then Power to Ordain; consequently the present *Dissenting Teachers* Ordinations are not *Valid*; being perform'd by Persons, who had no Lawful Power to Ordain.

In Opposition to which, this Author (for Mr. *Shaw* offers nothing) has these Words, *Defence*, p. 18, 19. 'I desire the Reader to take Notice, that the Question in Debate is, *Whether Presbyters have the Power of Ordination, or No?* And, to prove the Negative, these Gentlemen tell us, that at the *Reformation* they had not that Power — therefore they never had such a Power.' O clear Consequence!

Now here this Author draws a ridiculous Consequence of his own making, charges us with it, and then laughs at it. But I'll put the two Consequences in different Columns.

The Consequence we draw, is in my Words, *

Consequently, the present *Dissenting Teachers* Ordinations are not *Valid*, being perform'd by Persons, who had no Lawful Power to Ordain.

The Consequence he draws, is, † 'Therefore they (*Presbyters*) never had such a Power.

But since this Author calls this Argument of the Worthy and Learned Dr. *Wells's* the *sillyest* ever met with in this Controversy. I will put it to a Syllogism, and I challenge him, and all the Dissenters in *Europe* to answer it.

† *Defence*, p. 19.

Those call'd *Presbyters* at the *Reformation* had not Lawful Power to Ordain.

Our *Dissenting Teachers* derive their *Ordinations* from those called *Presbyters* at the *Reformation*.

Therefore our *Dissenting Teachers* derive their *Ordinations* from those who had not Lawful Power to Ordain, and consequently are not Lawfully ordained.

And I shall now leave the Reader to judge how ordinary this Author's *Sagacity* is, or how little his *Honesty*, who cou'd not, or wou'd not see the Consequence we draw, and that it evidently follows from the Premises which are generally allowed to be true: And if this be a true Consequence from true Premises, as I am confident it is, then *Presbyterian Ordinations* are not *Valid*; and then according to their own Principles, they have neither *Lawful Baptism*, *Sacrament*, *Preaching*, or *Praying* amongst them; and however *severe* this may seem, I believe it will be found true, and if so, 'tis the more to be consider'd, because it is *severe*; for some Errors may be conniv'd at, because not extremely prejudicial; but here the Case is different, *Eternity* lies at Stake, and our *Salvation* or *Damnation* depends on our present Conduct; for Truth varies not with every Turn in State, nor will it be bended in Complaisance to any Mortal's Condition, for those who refuse to conform themselves to it, will on Day find themselves condemn'd by it.

Now this Argument against their *Ordination* is so plain, that the common Reader will be capable of judging of the Force of it; and yet conclusive, that nothing needs be added to it.

and if this be so, all their Arguments from Scripture and Antiquity are at once destroyed, the Chain of their Succession being broke, (which they used to make necessary, as well as we) they not being able to carry their's beyond the Reformation, when they ought to the Apostles.

If the Reader desires farther Satisfaction in this Point, he may meet with it in Dr. *Well's*, and Mr. *Pierce's Controversial Papers*, particularly in the Doctor's, Numb. 3, 4. where Mr. *Pierce's* 7th and 8th Letter referr'd to by this Author, p. 19. *Def.* are fully answered: And if he reads Mr. *Pierce*, he will find almost all the Arguments this Author offers from Scripture; and wou'd it not be tedious, I think I cou'd mention where every Argument he offers may be met with, only put into worse Method and Language by him.

As for his Ignorance in Antiquity, I believe I have given the Reader sufficient Proof of it; however hope he will excuse my giving one Instance of it from his own Words. I charged him with *shameful Ignorance about Cornelius*, and he now tells us, p. 21. 'He does not blush to own, that when he wrote the *Vindication*, he had not read that Epistle, nor cou'd he tell where to find it.' And says † before, Mr. *Cantrell* did not tell him in which of *Cornelius's* Writings the Thing mention'd was to be found.

And is not this a proper Person to abuse the Fathers, and reflect on *Eusebius*, who knows not what Writings the Father's have Extant, nor what is contain'd in *Eusebius*? And tho' this is suffi-

† p. 59.

* Vid. *Euseb. Lib. 6. Cap. 39, 43. p. 241, &c.*

cient

cient to vindicate what I said. Since I neither undertook Mr. Cantrell's Vindication, nor to answer all this Author had offered, yet I will here give a short Account of this Matter, and then draw some Inferences from it.

Novatian a Presbyter of *Rome*, after Bishop *Fabian's* Decease set up for Bishop in Opposition to *Cornelius*; *Cornelius* was duly elected and consecrated; however, *Novatian* had several Presbyters of his Party, and under Pretence of composing Matters, drew three weak Bishops from a Corner of *Italy*, and then * managed them, so that they ordain'd him Bishop. One of the Three soon repented, and was receiv'd to Lay-Communion; the other Two were depos'd, and others ordain'd in their Room; *Novatian* was condemn'd as a Schismatick, and the other Bishops refus'd to join in Communion with him, it being the Primitive Principle and Practice to hold, that there was but one Bishop in one City, agreeable to *Cornelius's* Words on this Occasion, which are, † ' This Vindicator of Religion then was ignorant that there ought to be one Bishop in a Catholick Church, in which (he speaks of the Church of *Rome*) he knew, for how cou'd he be ignorant of that, that there are forty six Presbyters, seven Deacons, (the under Officers are then nam'd) with above

* ~~Novatian~~ set * p 29,

† Ο ἐκδικήτης ἐν τῷ Εὐαγγελίῳ ἐκ ἡπίστατο ἑνα Ἐπίσκοπον δεῖν εἶναι ἐν καθολικῇ ἐκκλησίᾳ· ἐν ᾗ ἐκ ἡγνῶσι, πᾶς γὰρ; πρεσβυτέρους εἶναι τεσσαράκοντα ἕξ, διακόνους ἑπτὰ — χίλις σὺν δαυδαίοις ὑπὲρ τὰς χίλιας πεντακοσίας, ὅς πάντας ἡ τὸ βδωρότε χάρις, καὶ φιλανθρωπία διατρέφει, &c. Euseb. Lib. 6. Cap. 43.

' fifteen hundred Widows and Afflicted all maintain'd by the Church.

From this Account these Inferences will naturally be drawn.

First, Hence it appears, that Bishops and Presbyters were two Distinct Orders, and that the latter had not Power to Ordain; for tho' *Novatian* was a Presbyter, yet he wanted a new Ordination to make him a Bishop, and tho' he had several Presbyters of his *Party*, yet they not having Power to Ordain him, he was forc'd to procure three Bishops from a remote Place, to Ordain him a Bishop.

Secondly, Hence it appears, that there was then but one Bishop in a Church, and that whoever was ordain'd to a full See was a Schismatick; this appears from *Novatian's* being condemn'd as such.

Thirdly, Hence it appears, that whoever ordain'd another to a full See, or set up an Anti-Bishop were Schismaticks; this appears from the Punishment inflicted on those who ordain'd *Novatian*.

Fourthly, From the After-Practice of the Church with respect to the Successors of *Novatian*, it appears that an Anti-Bishop became not a true Bishop on the Decease of the true Bishop, but that all Anti-Bishops and their Successors were look'd on as Schismaticks, whilst the Church continu'd the Regular Succession, unless they were receiv'd into the Church by their own Repentance, or the Church's Favour.

Now as the Primitive Principles were agreeable to what is contained in the three last Inferences,

rences, so I shou'd be very glad, if any of those Gentlemen, who are so nearly concern'd in it, wou'd convince us by Scripture, Antiquity, or Reason, that our Practice ought not to be agreeable to them, it being a Matter of the last Consequence, and well worth the Consideration of the ablest Hand. But to return,

Lastly, Here is a full Proof that *Episcopacy* was not *Parochial* in the Third Century, as both these Authors have frequently asserted; it being impossible for so many Christians, as there must be to maintain a Bishop, forty six Presbyters, seven Deacons, and an hundred inferiour Church-Officers, with fifteen hundred Poor, to meet in one Place, especially in Times of Persecution: Nay, the very Persons maintain'd were too many for one Congregation, and what then must we think of them, with those who maintain'd them too; certainly they were too many for one Congregation, when the Tenth Part could not meet without being discover'd, nor be discover'd without Danger of Death. And now having shew'd,

1st, That there was but one Bishop in one City, tho' there were many Presbyters, in the Third Century.

2^{dly}, That Presbyters had not then Power to Ordain.

3^{dly}, That *Episcopacy* was not *Parochial*.

I shall insist no longer on this Matter, oniy refer the Reader to *Euseb. Lib. VI. Cap. 39, &c. Cyp. Ep. 51, 52, 55, 59. or Annales Cyprianici An. 251, 252.*

But

But since I have mention'd S. Cyprian, it may not be improper to answer an Argument this Author mentions taken from his 55th Ep. (59 Ed. Oxon) which I shall put into the Method it ought to be, and then answer it.

* Cyprian writing to Cornelius gives a Share to the Presbyters with the Bishop in the Presidency, or Government of the Church, therefore they were not Subject to Cornelius, or govern'd by him as their Diocesan.

To which I answer,

First, Some MSS. *[†] (*presidenti*) presiding, have (*presenti*) present, and if this Reading be admitted, his Argument falls.

Secondly, Allowing his Reading to be Right, his Argument is of no Force, since we readily allow that Presbyters then did, and now do preside with the Bishop over the People, tho' with the People they are Subject to the Bishop.

Thirdly, The Passage at large proves the direct contrary, to what he brings it for; since Cornelius's reading Cyprian's Letter to his Presbyters was a Matter of Favour, not of Right: The Words are; * And, tho' I know, Dear Brother, that out of the mutual Love we have, and shew one another, that you always read my Letters to your flourishing Clergy, presiding (or present) with you, and to the Holy, and

* Et quanquam sciam, frater charissime, pro mutua dilectione quam debemus & exhibemus invicem nobis, florentissimo illic clero tecum *presidenti*, & sanctissima atque amplissima plebi regere te semper literas nostras; tamen nunc & admoneo & peto, ut quod alias sponte & honorifice facis etiam petente me facias, &c.

* See Oxford Edit. Ep. 59.

† Def. p. 21, 22.

numerous People, yet I now advise and desire, that you would now do, that at my Request, which you usually do for my Honour, that this Letter of mine being read, if there be any Poyson instill'd into the Brethren, it may be eradicated out of their Minds.

Now, whether this Passage be to the Advantage of his Cause, I shall leave the Reader to determine ; dare say, if one of our Bishops should write to another, giving him an Account of the Roguery of some Presbyters, desiring him to read his Letter to the Clergy presiding with him, and to the People, to prevent their being impos'd on by them, this Author would scarce think the Bishop the Letter came to was, for this Reason, on the Level with his own Presbyters.

But when a Man is *bigotted* to a Party, and resolved to support a Cause, right or wrong, he must be often forc'd to use such trifling Arguments, especially if he knows so little, that he must take things on Trust, and glean up Scraps of learned Writers, where-ever he can meet with them, which he is (almost) sure to misapply for want of understanding the Context, Scope, and Diction of the Author, which is these Gentlemens Misfortune, who, I dare say, have neither of them read one Father we are concern'd with, notwithstanding their Pretences to Skill in Antiquity, and Quotations from them ; the very Epistle this Author quotes for his Cause, containing a full Proof against it, as might easily be made appear : But as, I think, I have already offered enough in Answer to their Arguments for the Reader's Satisfaction, if he is not obstinately bent to believe what they say ; and, for their Conviction, if they are not rivetted to their Errors, so I shall close up the whole Episcopacy, in the Words of the Learned Bishop Burnet, for whose

whose Judgment they have frequently express'd a great Veneration ; and I wish his Opinion may have the good Effect to engage them to embrace it, which I wou'd not desire, did I not sincerely believe what he says to be *True*, and that it is their Indispensible Duty to conform to that Government which he declares to be Apostolical.

His Words are,

* ' I do verily believe (the *Episcopal Form* of Government) was begun by the Apostles, and was continued down in an uninterrupted Succession in all parts of the Christian World to our Days ; and I look on it as the greatest and best Expedient possible for the Advancement of the Christian Religion, for preserving the Protestant Religion, and for carrying on the main Ends of all true Religion ; I mean, the Reforming of Mens Lives and Conversations.

And now, Gentlemen, having answered your Arguments I must a little apply to you, Persons ; You, my Antagonists, have loaded me with Scandalous Language without any just Provocation, and charged me with *detestable Errors* without any Proof ; and you Mr. *Tong*, Mr. *Robinson*, and Mr. *Oldfield*, have countenanc'd some of the things by your Approbation, and as much as in your Power recommended Mr. *Shaw's* Errors for Truth, and his Answers as satisfactory, and consequently are oblig'd either to maintain his Cause, and Arguments, or recant your publick Recommendation of them. But what is much worse than this, you all abett a Schism without any

* *The History of the Rights of Princes, in the disposing Ecclesiastical Benefices, and Church Lands*, Pref. p. 19.

just Cause, and pretend to be Ministers of the Gospel without any *lawful Authority*. Now as these are Matters of the greatest Importance to your selves, and others, so I hope you will allow them your most serious Consideration; and neither let Interest, on the one Hand, nor Pride on the other, prevent your correcting those Errors into which you have fallen, or acknowledging to the World wherein you have been misled. But if neither my Request, nor the Care of your own Souls; if neither Charity to the Members of the Establish'd Church, nor the Regard you ought to have for those of your own Persuasion, can engage you to seek after Truth with Sincerity, write for it with Charity, and embrace it like Christians; I must tell you, you are unjust to me, Deceivers to your People, and Traytors to your God.

But to sum up the Whole for the sake of my Reader. You have seen, Reader, Mr. *Shaw* First, undertaking to prove the *Validity* of (a) *Baptisms* administered by them, and then denying that (b) he ever pretended to it: you have seen him Writing for the *Popish* Principle of the *Validity* of Lay-Baptism (c), and yet charging his Adversaries with (d) *Papery* for Writing against it; then denying (e) he ever writ for

(a) *The Validity, &c.* p. 3.

(b) Pag. 13.

(c) Pag. 6.

(d) *Append.* p. 4.

(e) *A Defence of the Judgment of the Church of England, in the Point of Ordination.*

it, and yet lately Asserting it. You have seen him positively Asserting Things for 1600 Years, and then Denying he had any thing to do with those Assertions, p. 117.

You have seen this *Learned* Author, confidently quoting (a) from the Fathers, and rudely reflecting on them, yet owning (b) he knows not what Writings they have extant, you have seen him quote a spurious Piece as (c) Genuine, then pretending 'tis *all a Case*, whether 'tis so or no. You have (e d) seen him quote *Ignatius* as genuine, then pretending he is spurious, (f) and then leaving it doubtful which Side he is for. You have seen them both undertaking to prove the Validity of Presbyterian Ordination from the Opinion of the Church of *England*, yet owning the Church of *England* holds directly the contrary. (g) And *Lastly*, You have seen them contradict the Reformed Abroad, (h) one another, nay themselves. And yet Mr. *Shaw* is an Author fit to be recommended by the most Eminent of their Party, which plainly shews their Cause to be very weak, or those Gentlemen's Sense, or Honesty very little; who wou'd be so lavish in their Praises of that Book, which so little deserves it; but since those Gentlemen

(a) *Vindic.* p. 26, 36, 59.

(b) *Defence*, p. 21.

(c) Pag. 436 *Vind.*

(d e) See pag. 111. of this.

(f) Pag. 112 *Def.*

(g) *Defence*, p. 9. *The Judgment of the Church, &c.* p. 6.

(h) See pag. 11, 12, 13 of this.

have

have made themselves Parties, 'tis expected they look to the Management and Arguments of those they commend ; and if they have any Thing to offer in Opposition to what I have advanc'd from Scripture, Antiquity, Reason, and the Church of *England* against the Validity of Lay-Baptism, and from Antiquity and Reason against the Validity of Presbyterian Ordination let them produce it, since otherwise the most partial to them cannot but impute their Silence to the Weakness of their Cause ; and I must tell the Reader, that whatever Allowances GOD may make to the Mised, the Obstinate have no Pretence to expect his Mercy : *He that knows his Master's Will and doth it not, shall be beaten with many Stripes.*

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